1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

As an illustration of the ordination in some 129
what unusual circumstances, it may be noted that when the "Seri 562
belle" (Candelaria) refused to pose for a photograph she was supported 626
by the clanmother (Juana María) until the latter was placated by presents; and that when the belle refused to obey the mother's command—to the vociferous scandal of the entire group—Juana María appealed to Señor Encinas, as the conqueror of the tribe and hence as the virtual head of both rancho and rancheria. And when a younger Seri maiden (plate XXV) similarly refused to pose, and in like manner disobeyed her mother (again to the general disgust), the latter appealed to Mashém; when he, after first exacting additional presents for both girl and mother and a double amount for himself, put hands on the recalcitrant demoiselle and forced her into the pose required, despite the shrinking and tremulous terror perceptible even in the picture

Commonly the regimentation of family, clan, and larger group appears 592
to be indicated approximately by the placement assumed spontaneously in the idle lounging of peace and plenty. A typical placement of a small group is illustrated in plate XIV. Here the family are assembled outside the jacal, but in the relative positions which would be assumed within. The matron (a Red Pelican woman) squats in easy reach of her few and squalid possessions; on her left, i. e., in the group-background and place of honor, sits the elderwoman of the rancheria (a Turtle); then comes the daughter of the family, followed by two girl-child guests of the group, the three occupying positions pertaining to chiefs or elder brothers or, in their absence, to daughters; opposite the matron sits a younger brother,[1] whose wife is a Turtle woman (daughter of the dame in the place of honor) and matron of another jacal. A few feet behind this brother (just outside the limits of the photograph reproduced, though shown on the duplicate negative) squats the husband, with his side to the group and face toward the direction of natural approach; while the place belonging to the sons of the family on the matron's right is temporarily occupied by a White Pelican girl, together with a dog, notable in the local pack for largely imported blood and correspondingly docile disposition. The place for the babe, were there one in the family, would be on the heap of odds and ends behind the matron. As in this group so in most others, the place of the sons is vacant; for the boys are at once the most restless and the most lawless members of the tribe—indeed, the striplings seem often to ignore [858] the maternal injunctions and even to evade the rarely uttered avuncular [882] orders, so that their movements are practically free, except in so far as they are themselves regimented or graded by strength and fleetness and success in hunting.

The raison d'être of the proprietorship and regimentation reflected in 302
the everyday customs is satisfactorily indicated by that totemic feature 614
of the social organization revealed in the face-painting described in

[1] This man was one of those involved in the Robinson butchery on Tiburon island a few months before the picture was taken; and he was one of those executed or transported for the affair during the interval between the 1895 and 1895 expeditions.

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approaching nubility—receive some advantage through the connivance of the matrons. To a considerable extent in the matter of sustentation, and to a dominant degree in the matter of apparreling, the distribution of values is affected by a highly significant (though by no means peculiar) humanitarian notion of inherent individual rights—i. e., every member of the family or clan is entitled to necessary food and raiment, and it is the duty of every other person to see that the need is supplied. The stress of this duty is graded partly by proximity (so that, other things equal, it begins with the nearest person), but chiefly by standing and responsibility in the group (which again are reckoned as equivalents of age), whereby it becomes the business of the first at the feast to see that enough is left to supply all below him; and this duty passes down the line in such wise as to protect the interests of the helpless infant, and even of the tribal good-for-naught or hanger on, who may gather crumbs and lick bones within limits fixed by the tribal consensus. Beyond these limits lies outlawry; and this status arises and passes into the tribal recognition in various ways: Kolusio was outlawed for consorting with aliens, and Mashem narrowly missed the same fate at several stages of his career; the would-be grooms who fail in their moral tests are ostracized and at least semioutlawed, and range about like rogue elephants, approved targets for any arrow, until they perish through the multiplied risks of solitude, or until some brilliant opportunity for display of prowess or generosity brings reinstatement; deformed offspring are classed as outside the human pale, even when the deformity is denied rather by occult associations than by physical features; abnormal and persistent indolence, too serious for scorn and ostracism to cure, may also outpass the tribal toleration; and, as indicated by Mashem's guarded expressions and slight additional data, disease, mental aberration, and decrepitude are allied with indolence and deemed sufficient reason for excluding the persistently helpless from the tribal solidarity, and hence from recognized humanity—and the fate of the outlaw, even if nothing more severe than abandonment in the desert, is usually sure and swift. The entire customs of outlawry among the Seri are singularly like those of gregarious animals, including especially kine and swine in domestication. Now, studied equity in the distribution of necessaries might seem to be allied to thrift; but it is noteworthy that this is not so among the Seri, who take thought for one another but not for the morrow, who seem to have no conception of storage (save an incipient one in connection with water and the repulsive notion underlying the "second harvest"), and who habitually gorge everything in sight until their stomachs and gullets are packed—and then waste the fragments.

The division of labor which affects proprietary interests is undoubtedly affected in turn by the militant habit of the tribe and by the frequent decimation of the warriors. In general, the adult males limit their work to fighting and fishing, with occasional excursions into the hunt